UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

READ the announcement of the "Religious Council" to be held at Janesville, Wis., and go if possible.

REV. W. W. FENN will speak at the coming "council" at Janesville on "The Brigg's Case." This will be the first chance the friends in that region will have of hearing this man, of whom they will be sure to want more.

MRS. CHARLES HENROTIN, who is to speak on the World's Fair possibilities at Janesville, is one of the most active and public-spirited of Chicago women, a leader in many things, vice-president of the World's Congress Auxiliary, which seeks to arrange for a world's exhibit of thought, and has taken for its motto, "Not things but men: not matter, but mind."

THE continuous cry for men and women for the ministry should not blind us to the importance of the previous question, which modifies the call with a large preparation clause. The very best preparation is none too good, and no young man or woman should yield to the temptation to take a short cut into the ministry if it be possible to take the long road which leads through college and theological school. Poor as are the best of these helps in their power to inspire heroic prophets as well as to make sage teachers, they are much better than nothing at all. And the road to better theological schools leads through the use and not to the neglect of existing ones.

WE commend to the isolated liberals in our UNITY family the example of the friends at Cherokee, Iowa, and of Ottawa, Ill. They show the way to begin to *grow* a church. In these places the "Sunday Circles" have taken their life into their own hands. They do their own preaching, conduct their own services, and when a minister comes along they are prepared to appreciate and profit by the ministrations of the same.

THE Iowa conference at its last session recognized officially an important distinction between a "church" and "a mission," which ought to carry with it much practical value. To put a few names to a "bond of union," to appoint a board of trustees and to accept a minister, offered and sustained largely by some missionary board or association from without, is not to establish a church, although it may lead to such. It is better to have tried and failed oftentimes, than not to have tried at all. But such a failure should not cumber the register with the records of a dead church.

FRIENDS of practical education will be glad to learn that the Chicago public schools are showing signs of lively interest just now in this direction. Manual training has been introduced in three of the grammar schools, and the latest action of the Board of Directors in the same line is the establishment of sewing schools. The work of these schools will not be carried on as part of the regular curriculum, but on Saturday forenoons, in schoolbuildings set apart for that purpose, in localities where the need of such instruction is most felt. Mrs. Ella F. Young, assistant superintendent, is now on a visiting tour to the schools of New York and Boston, inspecting the methods there employed, and making a thorough investigation of the subject.

AN interesting discussion is now going on in the Chicago Presbytery, aroused by the report of the special committee on the question of Revision. The committee, through its chairman, Dr. R. W. Patterson, of Evanston, at the meeting of November 2d, present a long and carefully written resolution to the effect that the Westminster Creed, being written at a time when it was "better adapted to meet the wants of Great Britian in the seventeenth century, than to express the temper and belief of the American Presbyterian church . . . in the ninteenth." The report goes on to say that something more is needed than a few changes in phraseology, and recommends a "radical recasting of our present confession." A still more heroic measure was proposed in another resolution by Dr. Woolsey Stryker, who objected to the length of the first resolution, and disliked what he conceived its apologetic tone. His own resolution recommended the "radical recasting," and the subject is to be continued at the next weekly meeting of the Presbytery, which occurs too late for us to report in this issue. We shall watch the result with interest, and announce it to our readers.

LET those who are inclined to decry the exacting ideals of life as "impracticable," and the earnest man of reforms as crazy, remember what the shy little hermit of Amherst—Emily Dickenson—has said:

> "Much madness is divinest sense
> To a discerning eye;
> Much sense the starkest madness."

High faith calls for high consecration, and that only is consecration which is rooted in sacrifice. The easy service is no service at all; it is simply a convenient pastime, a possible diversion. That which one gives and "never feels" is not given at all. This may be a *subscription*, but it is not an *offering*.

WE confess we do not understand in what way Rev. W. R. Alger means to recommend the study of philosophy, when, in the preface to Mrs. Mitchell's work on that subject, he praises it as having nothing to do with "filthy experiments, with retorts or earths or smuts, or molds, or rots." If by this he means that the study of the higher learning will not compromise womanly modesty or refinement, he takes a singular way to prove something requiring no proof, and only suffering from this kind of encouragement. For our own part we have little use for a philosophy that does not recognize the needful, even glorious part which all the natural sciences play in its own development. Furnaces and retorts could hardly be put to more irrational use than the pen of the elegant scholar when inscribing such a sentence. The philosophy that has no use for science, except to deny and anathematize it, after Carlyle's fashion has itself outgrown all useful need or function to the world.

A RECENT number of the *Christian Union* prints a copy of a letter sent to Rev. Lyman Abbott, inclosing a statement of belief received from a friend and termed "an agnostic creed." It reads as follows:

> I believe in the universe.
> I believe that it is wisely planned, rightly ordered, and purposeful in progress.
> I believe in humanity, its noblest product.
> I believe that conduct, not dogma, is the essential of life.
> I believe that there is an eternal law of righteousness, not made by ourselves, which determines conduct.
> I believe that a faithful love of the best self, and of our fellows, is the center of that law.
> I believe that man is a spirit, but with a paramount physical basis.
> I believe that there is a source of these beliefs. I call that source, God, and I worship him.

The preacher of Plymouth, commenting on this declaration of faith, admits the nobility of purpose and strong moral sentiment it expresses; but is unwilling to admit that it is a sufficient basis for practical religion. For ourselves, while we are always disposed to interpret the terms "agnostic" and "agnosticism," according to the highest meaning they carry, philosophically and ethically, we think the writer of the above statement might as fitly have termed it, a theist's creed. The last two sentences partake of the spirit of pure theism, being wholly constructive and aspiring in sentiment. "An Agnostic's Creed;" whether so termed or not, will, we suspect, be entirely satisfactory to a large number of UNITY readers.

DR. HARPER, the president of the Chicago University, is at last at his post for good, and this, the most interesting enterprise in the United States at the present time, is moving forward with increasing momentum. The purchase last week of a library for the institution, by four or five Chicago gentlemen, exceeding in extent that now in possession of Yale College, is one of the many indications that Dr. Harper's purpose and promise are to be realized, and that we are to have a University based upon the broadest principles, and in line with the latest methods in education. In short, there is now shaping in Chicago an institution, compared to which in importance the Columbian Exposition dwindles into passing insignificance. If there is to-day any movement of mind and will, unless it be the cause which UNITY stands for, of greater importance than the Chicago University, we know not where to find it. The oft repeated call for men to preach the gospel of character and progress, is to find a generous response from the Chicago University during the next twenty-five years.

A Religious Council.

In accordance with a policy foreshadowed at the last annual meeting of the Woman's Western Unitarian Conference, this organization is arranging, as will be seen by its announcement in another column, for a "Religious Council" to be held at Janesville, Wis., in the near future. This is the first of a series of such meetings, which it hopes to hold in various parts of our country; the main purpose being the arousing of thought, the educating of the public mind to face the leading life problems of our day and to quicken local energies on co-operative lines. These councils are proposed on the conviction that the period of agitation and the general dissemination of the progressive thought of the day by means of the spoken voice, the printed page and the traveling missionary, was never more needed than now. These councils do not propose to interfere with the work or jurisdiction of any of the existing organizations. They do not propose to institute any mere set of executive wheels, nor to tax either churches or general organizations for additional financial contributions. It is expected that the local collections will nearly, if not quite, meet the necessary expenses.

We heartily commend the enterprises of the women in this matter, and hope that many localities where there are no Unitarian churches, but a large though unknown amount of liberal sentiment and intellectual activity, will avail themselves of this suggestion, seek the co-operation of the W. W. U. C. to organize such a "Council." Many of our parishers who may have to wait a long time before it will be their pleasure to entertain a State Conference, might avail themselves of this plan, and get a quickening impulse that will cheer them in their isolation and widen their influence.

Taking this Janesville experiment as a model, the essential features of such a meeting would be something like this: 1. A mixed meeting arranged for by the women but, in no

wise a women's meeting. 2. The presentation of at least one great thought topic in the domain of current theology or philosophy. 3. The consideration of at least one great social study, something pertaining to the current humanities. 4. The stimulating of the study side, the interpretation of literature and science as helps to holy living. 5. A social occasion, mingling the "feast of reason and flow of soul," with the simple breaking of bread together. 6. The utilizing, so far as possible, the local ability, calling to the front the laymen and the lay-women in the unorganized territory in the immediate vicinity, and, as much as possible, calling upon the representatives of other faiths and other churches to take part in the deliberations. 7. The consideration of plans looking towards the increased efficiency and extension of the "Post Office Mission," "The Unity Club," "Sunday Circle"; the multiplication and circulation of papers, tracts, books and all other non-clerical and non-ecclesiastical ways of preaching the gospel of liberty, and realizing the religion of character. 8. Not to expect large meetings; not to look for official delegations, nor to expect many workers from a distance; to blame no one for not coming, to welcome everybody who does come; not to expect many tangible results, but to rest in the faith that no sincere effort is in vain, and that

"One accent of the Holy Ghost
The heedless world hath never lost."

The autumnal meetings of five of our Western state conferences are just past. The programmes and the reports of the same have been spread before our readers. The characteristic of all these conferences has been a so-called "organizing tendency." The keynote of the Saratoga conference is borne along. "Choose the big place," "One town at a time," "The value of institutions," etc., seems to be the dominant cry. The representatives of the A. U. A. at these Western conferences have been advising the precipitating of the missionary energies of the whole state upon some one place, and confining it there until a self-reliant church is the result, and then move on to the next place, and thus on until the capture of the world becomes simply a problem in arithmetic. This is the military method. It may be good strategy but it is not true to the civic spirit, it is not the method of the American public school. We do not build one college at a time or educate the state by counties, but we try to lift into intelligence the entire commonwealth not in one, but in a thousand ways and with many activities. The true Republican commends and encourages them all. With these brethren, we profoundly believe in organization, it is the intent of UNITY to encourage it. When an organization springs from within, lives and grows from an inner motive, when it begins to develop its own resources and promptly assimilates what help it receives from without we rejoice. The more of such organizations that appear the better. But when we see cold and almost dead material compressed by external manipulation into the semblance of a church, sustained and directed from without we can expect only ghastly results. The only church fitted to occupy the prophetic ground that waits it, is the one which is born out of local yearning and local activities, out of forces brought into self-consciousness by a long, not a short process of agitation, study and co-operative work. In view of all this we believe that alongside of and parallel with this thrifty "one-church-at-a-time-method" and the "place-often-thousand" policy, should go the old hunger to flood the land with our better thought. "Go preach the gospel to every living creature" is a commission still to be heard by the listening ear, and this commission will drive our missionaries into the towns that are under "ten thousand," into the little railroad stations, the country villages, and the blessed little old schoolhouses, at the cross-roads from which has emanated so much life and light. We trust then that these councils, without interfering with any other methods in full accord with all existing methods and activities, will give new interest to the missionary work represented by "The Unity Club" "The Lecture Platform," "The Reading Circle," "The Sunday Circle," "The Post Office Mission," "The Ministry of Laymen and Lay-women who are outside the privileges of all churches, the Unity Tract, long and short, and the UNITY itself. Let these councils help make *spirit* and *body* will come. If not, *spirit* will learn to do without body.

Women and School Suffrage.

Mention having before been made in these columns of the controversy over the recently-enacted school suffrage law, and its operation in regard to the election of a superintendent in Cook county, those of our readers interested in the principle of political equality may wish to hear the sequel.

The election took place Tuesday the 3d of November, but women did not take part in it, in this county, the superior court having rendered the decision that the law, so far as it related to the office of county superintendent, was unconstitutional. This decision, hurriedly given, under the plea for a writ of *mandamus*, by Mary Ahrens, acting as counsel for one of the associations in the city, is not deemed a just one by some of the best legal minds of the city, especially those best versed in constitutional law; since the office of county superintendent, and all the provisions for his election, are the work of direct legislation. However, the decision of the court, due, it is to be feared, chiefly to the needless haste of well-meaning but injudicious friends of the cause, was against the wishes of the suffragists. It is some compensation, though, to believe that what was an immediate and practical loss has also resulted in a definite gain to the suffrage sentiment at large. The large number of women who attempted to register, women of the most intelligent and highest social classes, the support they received from the best men of all parties, and the attention the public press was compelled to give to the question, showed the strength and merit of the cause as nothing else could. At first it looked as if this decision of the court could only hinder and defeat the progress of this particular reform, and it undoubtly will do so to a great extent, for it will be difficult to secure a reversal of this decision, or to procure more effective legislation on this subject while the memory of it remains; but it is a matter for congratulation that the law is not rendered wholly inoperative by the action of the court at Ottawa, since the right of women to vote for county superintendents was the only point covered; their right to vote for school directors, in those localities where such offices are filled by popular election and not, as in Chicago, by appointment, is still unquestioned. If women throughout the state are prompt and active to avail themselves of this opportunity, the prejudices against the thought of women voting will soon pass away, and the task of procuring final and complete legislation on this subject,—affecting the fundamental right of citizenship, to one-half the people,—will be the more easily attained. Though the immediate end for which many of us have been working for the past few weeks is lost, or partly lost, it is our consolation to believe that the general cause has gained, both in the outspoken advocacy of unexpected converts on all sides, and in a clearer understanding of the situation as it now stands, as well as of difficulties yet to be overcome.

C. P. W.

An Unlooked-for Critic.

It was a matter of regretful surprise to the friends of equal political rights, to find a leader in liberal thought like our friend and associate, Dr. E. G. Hirsch, ranging himself on the side of the opposition. Dr. Hirsch puts himself on record in a late number of the *Reform Advocate* as opposing even the granting of school suffrage to women. The arguments which he brings forward in support of this view are not new: "Women are more liable to be swayed by their sentiments, their prejudices than men. . . . Most of our women have no desire for this emancipation. . . . Neither they, nor we, fancy the women with short hair or the men with long hair." This last is a kind of argument befitting only those critics of the movement of much smaller size than the learned and radical rabbi. Dr. Hirsch, in his rational but heretical teachings of the doctrines of modern Judaism belongs to the party of the minority among Jews. What would he think of the argument, that because the majority of the people of Israel did not want the intellectual emancipation offered in pulpit ministrations like those of the Temple of Sinai, therefore the right to listen and richly profit by the same should be denied to all? Dr. Hirsch denies that women are as well informed in school matters as men, and possibly he is right, when comparing the mass of women, as he does, with the few instructed minds ruling the realm of professional pedagogy; but even this high realm is being rapidly invaded by women. Women have honored places in the highest educational councils, are members of not only city, but state boards, fill the positions of principal, assistant superintendent and superintendent. But even if the editor of the *Advocate* were able to prove his point, it would not, in the present writer's opinion, weigh against that primal right of citizenship, which on the grounds of a just democracy, and humanity as well, belongs as much to women as to men. As long as women must suffer the penalties and responsibilities of citizenship, must pay taxes and suffer fines and imprisonment for violating the law, they are entitled to the power and protection that belong to the ballot. But this argument of woman's citizenship will, it is feared, fall unheeding on the ears of those, who with all the praiseworthy efforts they have made to establish the religion of character and reason, have not yet learned to count women as members of their churches, estimating their numbers by heads of families. We can but repeat our regret that on a question of this kind we have not found our esteemed friend where we looked for him.

C. P. W.

EDUCATION is a capital to the poor man and an interest to the rich man. —*Horace Mann.*

DR. GEORGE BRANDES defines religion as "the reverential relation of men to ideas which in their eyes are powers."

HEAR the truth, and bear the truth,
And bring the truth to bear on all you are
And do, assured that only good comes hence
Whate'er the shape good take.
—*Browning.*

Men and Things.

THE *Twentieth Century* will soon issue a work by Rev. T. W. Haven, entitled "Natural Religion."

BISHOP W. J. GAINES, of the African Methodist Episcopal Church, was one of the slaves of Robert Toombs. He sits in General Grant's old pew in the Metropolitan Church.

HUGH PRICE HUGHES, who took so strong a stand for public virtue when Parnell's immoralities were exposed, purposes to resist the return of Sir Charles Dilke to public life.

WE are told that Jean Ingelow, at regular intervals, gives what she calls "copyright dinners," at which she entertains the poor in her neighborhood from the proceeds of her books.

THE Literature Class in connection with the Church of Our Father, Buffalo, Rev. T. L. Slicer, pastor, is making a study of Early America, in preparation, it may be supposed for a visit to Chicago in 1893.

SIDNEY MORSE begins his lecture season at St. Louis, November 14. He will give "The Sculptor's Art," and "Memories of Emerson," at Kansas City, Topeka, Lawrence, Lincoln, Omaha and other cities en route. His address for the winter will be 50 S. Desplaines street, care of Orrin S. Goan, Chicago, Ill.

REV. O. P. GIFFORD, who is to succeed Dr. Lorimer at Immanuel Baptist Church, Chicago, is spoken of as a unique personality. He came to the pulpit from the counter, having been at one time a clerk in Brooklyn. He is said to resemble Robert McIntyre, who recently left Chicago for Denver. His style of address is, however, not included in this comparison. Mr. Gifford is not of the impassioned order. He speaks calmly and quietly, yet with energy and force.

THE students of Garrett Biblical Institute took part in a novel service lately. One of the rules of the school is that each year every member of the graduating class shall preach at least one sermon before the school. There is one young woman in the senior class, Miss Anna Gleason, who is preparing for mission work, and it came her turn to preach the regular Friday morning sermon. The discourse is said to have been well delivered—much better, in the opinion of many of the students, than any other this year. This is the first instance in the history of the institution of a sermon delivered before the students by a woman.

THE following tribute to a Chicago publishing house is from "Trübner's American, European and Oriental Literary Record," London, Eng.: "It seems almost incredible that within a generation the site of Chicago should have been the haunt of wild beasts, and that to-day such books should be published there as the 'German Philosophical Classics for English Readers,' containing Kant, Hegel and others. These are the latest literary ventures of that enterprising firm of publishers, Messrs. S. C. Griggs & Co., who have already contributed to the literature of the West by issuing quite a library of high-class works, among others those of Norse literature by Professor Anderson, those on Archaeology by Foster, on Geology by Winchell, and on belles-lettres by Dr. Mathews."

WE read of Tolstoi's family that "the eldest son, aged twenty-seven, has taken the degree of Doctor of Philosophy, and has accepted an official appointment on the State Prisons Board, in order that he may avoid the appearance of too emphatically opposing his father's opinions, which he does not share. He is a musician and composer, inheriting an ardent love of music from his father. The next son, Ilija, is married, and lives quietly on his estate in the province of Tula. The third believes more in his father's doctrines than any other of the family. The eldest daughter, Tatjana, is no adherent to her father's teaching. She is artistic and paints well. The second, Mascha, has ch osen her father's mode of life. Dressed as a peasant girl, she labors in the fields, and gives her leisure to working and caring for the poor. There are four younger children, the smallest of whom is three years old."

THE *Homiletic Review* says that within this half century the following inventions and discoveries have been made: "Ocean steamships, street railways, elevated railways, telegraph lines, ocean cables, telephones, phonograph, photography and a score of new methods of picture-making, aniline colors, kerosene oil, electric lights, steam fire engines, chemical fire extinguishers, anæsthetics and painless surgery; gun-cotton, nitro-glycerine, dynamite, giant powder; aluminum, magnesium, and other new metals; electro-painting, spectrum analysis and spectroscope; audiphone, pneumatic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges." It adds: "All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this period."

Contributed and Selected.

Hymn.

WRITTEN FOR THE DEDICATION OF THE UNITARIAN CHURCH, OAKLAND, CAL.

(*Tune, Bradford.*)

Thy kingdom come,—on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong,
And for the everlasting Right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near:

The day in whose clear-shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed.

When knowledge, hand in hand with peace,
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God!

F. L. HOSMER.

Benjamin Franklin.

READ BEFORE THE CHICAGO BRANCH OF THE W. W. U. C., BY MRS. ANNA LLOYD JONES.

It was Franklin who once remarked that he knew but one sect which did not claim to possess the whole of religious truth, and that was the Quakers. They would not publish a creed because they expected further discoveries of truth, and a creed might hinder their acceptance of it.

History shows that religious truth is progressive. All denominations admit this with regard to the past, but it requires superior enlightenment to accept it as a fact for the future. Hence, as nothing can stay the progress of human intelligence, there is generally a conflict between the advanced minds of a generation and its theology. Herbert Spencer says: "There is no real conflict between theology and science, only theology is tardy and reluctant to accept the truths which science discovers."

Copernicus, Galileo, Kepler, Newton and Franklin all experienced the aversion of theology to scientific discovery, and each was called upon to show that progressive science was not incompatible with the preservation of faith. One of the most distressing consequences of hardening benign religion into a "doxy" is that it is apt to repel the very intellect most inclined to virtue, and which could do most for its advancement. In Boston one hundred and fifty years ago, and to such a lad as Franklin, there was no escape from the conflict. He must take into consideration the tremendous claim of his native "doxy," and continue until it resulted in humble assent or complete dissent.

Boston, it is true, had been growing less intolerant, but men and women were still obliged to confess before the congregation; no man could hold office who was not a member of the established church. It required great heroism to call in question any of the leading doctrines; still, in every neighborhood of New England there was a little private circle of dissenters.

In January of 1706 came little Benjamin, who, on the day of his birth, was baptized in the Old South Church where his father and mother belonged. The religious zeal of his parents was equal to the religious zeal of other good people at that time, and he was carefully trained in his childhood to attend church, forming habits, some of which were helpful, and all of which were beneficial for the strength acquired to establish better things.

My paper can only be made up of gleanings from his autobiographical sketches, his impressions of religion and the struggle to form the character he gave us. When a boy his fondness for reading gave his parents serious thoughts of making a minister of him, but they were not able to carry out their plans. His father's library consisted of but few books that were not theological, but even these the boy continued to read. Plutarch's Lives, he read several times, and in his old age considered the time well spent. Dr. Mather's "Essays on Doing Good," he says, "gave me a turn of thinking that had an influence on some of the principal events of my life, while the reading of my father's books of disputes on religion gave me a fondness for argument. The contradictions necessary for me to bring about arguments, made me disagreeable to people, besides souring and spoiling the conversation, this habit was productive of disgust and of enmities with those whose friendship I might have possessed."

Franklin, as a boy, was impressed with many stern events. His brother was twice imprisoned for expressing his opinion about his Majesty, government, churches, colleges and ministers. The last offense was an essay on "Hypocrisy." What would we think now of imprisoning a man for sentiments like these: "Religion is a good thing, but too much of it is worse than none at all." "The world abounds with knaves and villains, but the worst knave is a religious one." "Moral honesty, though it may not carry one to heaven, yet I am convinced that they can not go hither without it." The printing of such sentiments called forth the condemnation of the legislative assembly and he was forbidden to print any paper without first having it approved by the secretary of the province.

Although Franklin and his brother were not on good terms, the treatment he had received stirred Franklin's whole being, and awakened similar thoughts in his own youthful mind. At sixteen we find him converted to a vegetable diet, becoming his own cook, and a careful student. Among other books, he read Locke's "Human Understanding," Xenophon's "Memorable Things of Socrates." "Being, from reading Shaftsbury and Collins, a doubter in many points of religious doctrine," he says, "I grew artful in drawing people of superior knowledge into concessions, and in entangling them in difficulties from which they could not extricate themselves; but I grew out of it again, retaining the habit of expressing myself in modest diffidence." Such were the workings of his mind, when about to leave home and friends. He had already, by his indiscreet disputes about religion, brought good people to look at him with horror as an infidel and an atheist; a dangerous place for any one, and Franklin did not escape the evil result.

Having turned away from his parents, friends and faith, he was to form his own friends, and like many another isolated soul, he found pleasure and friendship with men of like thoughts with himself, who boasted of their free thought but who happened to be thoroughly bad men. We know that even to-day there are free thinkers who boast of having outgrown this or that belief, or regard another of no value because there is too much Bible in it; free thinkers, who are cold and stern and even immoral; and many are the trusting souls who have come to the point Franklin reached, when, in mature life he entered into business in Philadelphia. In reviewing his life he thought of his parents' early training, their religious impressions; how, when scarcely fifteen, he began to doubt, growing more credulous until at last he doubted revelation itself. He read a book against deism, and the arguments quoted by the writer and which he tried to refute, were to his mind stronger than the refutation, so he became a deist. Then he reflected: "Collins is a deist and a free thinker, and he has gone astray; Ralph is a free thinker, and he is a great sinner; Keith is a free thinker, and he is the greatest liar in Pennsylvania; Benjamin Franklin is a free thinker, and how shamefully he has behaved!" Pondering over these things he thought that, though these more liberal doctrines were true, they were not useful. He began now to doubt whether some error had not inserted itself, unperceived, in the pamphlet which he had printed in London, in 1725, proving the doctrine of fate by the supposed attributes of God. This pamphlet said: "That in erecting and governing the world, as He was infinitely wise, He knew; as He was infinitely good, He was disposed; as he was infinitely powerful, He was able; consequently, all is right." It may seem as if he was now in the dark, but it was the dawning of the light. He became convinced that "truth, sincerity and integrity in dealings between man and man, are of the utmost importance to the felicity of life." He then proceeded to form a vision of his own.

It consisted of a creed and liturgy, both of which he recorded with great care in a little book which still exists, and which attests by the beauty of its penmanship how much his heart was in it. He formed a resolution to practice his convictions while he lived. Revelation, as such, had no weight with him: "I entertained an opinion that though certain things were not bad because forbidden by it, nor good because it commended them, yet, probably, those actions were forbidden because they were bad for us, or commended because they were beneficial to us in their own natures; and this persuasion and the kind hand of Providence, or some guardian angel, or all together, kept me through the dangerous time of youth, from any gross or willful immorality."

It is very interesting and inspiring to follow his effort at self-improvement; to see how he watched every act and word, and yet carefully avoided what he termed "foppery" in morals. This struggle was not alone for himself. Humanity and its needs was the object dear to his heart.

He organized a mutual improvement club called "The Junto," which for forty-years was a means of happiness and benefit to those who belonged to it. The first public library of Philadelphia, also the first fire company, originated through the influence of "The Junto"; and many other clubs were established by its members. It proved to be a great good to Philadelphia, the colonies and the United States. He conceived a plan of leading his club members farther in the exercise of virtue, by forming what he called a "Free and Easy" society. As he explains it, "free" from the dominion of vice and debt, consequently "easy" in mind and circumstances. But this society and his book, "The Art of Virtue," were only objects of his imagination. In the "Art of Virtue," he proposed to show the way and means to become virtuous; a different thing from the ordinary exhortation to be good. He often said: "I would like to live years hence and witness the great inventions that will take place!" Could he come in to-day, it seems to me he would find that the Western Conference, as a body, says the same things to itself as he said to his own soul.

He substantially rejected Christianity as then interpreted. Nothing that he assumed to hope for after death, was expected on the ground of its redeeming efficacy and promises, but his trust in an over-ruling Providence grew with his years. Although called an atheist, he never doubted the existence of God, and nowhere are his writings hostile to religion. He respected the good in all religious organizations, but for reasons that he could explain, seldom attended church, turning to his own little service book. This prayer he repeated daily: "Bountiful Father, increase in me that wisdom which discovers my truest needs. Strengthen in me the resolution to perform what that wisdom indicates; accepting my kind offices to Thy other children as the only return in my power for Thy continued service to me." At one time he said: "Oh, that I had time to raise a united party for virtue! Whoever attempts this aright, can not fail of pleasing God, and meeting with success." He had thought out a creed for such a party and there is a great similarity between it and the "Things most commonly believed among us." One of his points was that God ought to be worshiped by prayer, adoration and thanksgiving, but that the most acceptable service is doing good to man. He said: "For myself, when I am employed in doing good to others, I do not look upon myself as conferring favors, but as paying my debt. I have received much kindness from men for which I shall never have the opportunity of making the least direct return. I can only therefore return kindness to their fellow-men, and show my gratitude to God by my readiness to help His other children. You will see from this, my opinion of good works; that I am far from expecting to be carried to heaven by them. I do nothing to deserve such reward. I have not the vanity to think I deserve it, nor the folly to expect it, nor the ambition to desire it; but content myself to the will and disposal of the God who made me. He will never make me miserable, and even the afflictions I may at times suffer shall tend to my benefit."

These are some of the thoughts I have gleaned from Franklin's autobiographical sketches. For a richer harvest, glean for yourselves.

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The Six Years' Course.

IV. Buddhism.

PART II.

By Rev. John C. Learned.

No doubt Buddha was in some degree anticipated by forerunners working at this problem. This, perhaps, led to the theory of a succession of Buddhas, anywhere from seven to twenty-seven, of which Gautama was the last. We see in Brahmanism the tendency to supplant the old Vedic gods by the one universal deification of Brahma. It had not reached its culmination, however, when Buddha came and with one stroke, swept the heavens of all the gods. There were none left to contend; henceforth eternal quiet and silence in the celestial regions. But this apparent emptiness was the beginning of a richer fullness. For the first time in human history, perhaps, we have a religion without a god. Yet all these deities thus swept out of the skies and out of the earth were finite. The finite had been deified long enough. It was temporal, contradictory, illusive. And thus this negation of the finite by Buddha was that it might be transcended. It was to bring the infinite to view, that men might lay hold upon the eternal. Hence, as Dr. Caird says, this negation in form bore in it the power of a positive truth.

James Freeman Clarke has said: "The doctrine of the Brahmans is divine absorption; that of the Buddhists human development. In the Brahmanical system, God is everything and man is nothing. In the Buddhist man is everything and God nothing." But this may be easily misunderstood. God is nothing only as he is finite; man is everything only as he partakes of the infinite. It is not a step down, but up, to a higher spirituality. If afterward Buddha is deified in the system of faith called after his name, it is for the same reason that Jesus was deified in the Christian system; because there was left no god in the heavens so great, so near, so needful to man's soul, as this poor, suffering man of Nazareth. To such helplessness or poverty, or want of sympathy, had the celestial powers been reduced by a false theology.

There has been no hesitation in calling the religion of Buddha atheistic, a religion without a god and without prayer. But in the midst of a a religion whose gods could not be numbered for multitude; where there had been such a surfeit of prayers, where hourly piety was blackened with sensual indulgence and immorality, it is not strange that there should have been a reaction. Even a devout English writer—William Maccall—has used this language: "The more there is of worship the less there is of religion." If the disciples of Buddha, however, discarded the ritual, ceased from sacrifices, and made no prayers, they did not abandon religious devotions. When the gods disappeared, the Moral Order of the universe came into sight. Rightness and righteousness became supreme. The older gods gave way to the new light from man, meditation took the place of prayer. The virtues rose to the places left vacant by the gods, and the disciple of the Awakened finds delight and strength in reflection. In solitude and in stillness he dwells in his thought on love, on pity, on joy, on purity, on serenity. He calls into exercise his fine mental powers: Faith, energy, recollection, contemplation, intuition. He beholds in truth and knowledge the path to human deliverance; and on the four "noble truths," or "sublime verities," he rests his confidence. The first, is the fact of pain and sorrow underlying and accompanying this present existence. The second is the perception of its cause, which is felt in desires that must be controlled or suppressed. The third truth is that, in Nirvana all these cease. The fourth truth is that the way to Nirvana is the "noble path"—of right conduct and renunciation. So that if the Buddhist had no god to invoke or to thank, he had his own right thought and deed to lead him to victory. If he worshiped no personal deity, he stands in awe and obedience before the moral law.

III. The thought of duty in the religion of Gautama has already been foreshadowed in the sketch of his life, and in his conception of the Divine. The life of the Master was a life of boundless love and gentleness. To him the four castes were equal; Brahman or Sudra, his duty was alike to each. His teaching was that of pure democracy in a state which appeared to be hopelessly divided into classes. Even in the order that rose to embody and spread his doctrines, there were permitted no distinctions, except that age was always to be deferred to, and that those who were chosen to posts of responsibility were to have the help and co-operation of those who elected them. No office-bearer could take any position, who was not chosen to it unanimously. And in all its history Buddhism never persecuted. It never used force, remaining even in the midst of oppressions, the most tolerant of faiths. There was no restraint put on those who joined the order,—their vows of celibacy, and poverty, and obedience to their rules, were voluntary, and at any time if they were tired of their mode of life and wished to leave it, they could do so freely and without reproach.

Buddhism was an attempt on the largest scale ever made, to reunite morality with religion; or rather, to erect morality into a religion, to raise character above theologies and ceremonies. Dr. John Caird bears this testimony: "Outside of Christianity, no religion which the world has ever seen, has so sharply accentuated morality and duty as entering into the very essence of religion, or inseparable from it." Nor is it "mere morality," as some like to phrase it; some adroit and decorous obedience to external proprieties, some purely conventional conformity to human expediencies. Buddhism required much more than this form of obedience. It was founded in a sense of universal principles, and it demanded a change of heart.

It had its negative side. Its five great commandments are hardly peculiar to this faith: 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit adultery. 4. Thou shalt not speak an untruth. 5. Thou shalt not take any intoxicating drink. But the eightfold "middle path" that led to salvation, asked of the disciple these qualifications, constituting the full integrity of the moral life: 1. Right belief. 2. Right aims. 3. Right speech. 4. Right action. 5. Right vocation. 6. Right endeavor. 7. Right mindfulness. 8. Right meditation. And in the mind of the Great Teacher, there was nothing apparently, which a man might not do for himself, following the noble path to the goal of moral redemption. Hodgson has said: "The one infallible diagnostic of Buddhism is a belief in the infinite capacity of the human intellect;" which is perhaps but saying that Buddha, like all great poets and prophets, felt himself inspired by, and hence partaker of the infinite and eternal truth.

With regard to the doctrine of transmigration, which played so large a part in Brahmanism and Hinduism, that also in its crude form seemed swept away like the doctrine of the gods in the system of Buddha; or, we may say it became transformed and transfigured by the power of his moral conviction into the idea of Karma. This term is but a synonym for the law of moral consequences. While it involves the thought of an impermanent condition, it refers less to what is to come than to what is,—every man being the concrete form of all his past actions. Yet this visible embodiment and sum of his desires, whether beginning with him or inherited, predetermines his future, withholding him from Nirvana or speeding him forward to its satisfying rest.

IV. This brings us to the last point which it seems necessary to touch upon here: The question of immortality, or Nirvana. There are those who affirm that the future toward which the follower of Buddha looked, and for which he strove, was a future of absolute death and annihilation. Oldenberg says: "It is not incorrect to say that Buddhism disaffirms the existence of the soul," that is, as a personal entity, a simple unity. Undoubtedly, therefore, a soul or a heaven in a Christian sense are alien to this faith. And yet the thought of transmigration and transmission of moral consequences, from which Buddhism could not free itself, plainly enough affirmed that in the chain of successive lines, though the thread of consciousness and continuity were cut, the results of one life went over into the next life.

In place of ultimate union with Brahma, was substituted arrival at Nirvana. Instead of looking and longing for a Being, the devotee aspired to a state, where all strife was ended, all impulses quieted. The doctrine of Karma, as we have seen, was a doctrine of moral reiteration or reward, an inherited totality from all preceding conditions, all past lives bound up in the present life. Yet belief in self or soul with any desire to perpetuate or multiply it was one of the three great heresies or delusions. (The second was doubt; and the third, that rites and ceremonies were efficacious for salvation.) Koeppen says: "Nirvana is the blessed nothing." But Mr. Alger writes: "It can not be that a deliberate suicide of the soul is the ideal holding the deepest desire of four hundred millions of people." And Clarke says, even more strongly: "Immortality is a radical doctrine of Buddhism. . . . It (Nirvana) probably means what Christianity means by the rest of the soul hereafter in God." Not to go so far as this, however, which seems a forcing of analogies, it may well be believed that the state of "nothing-whateverness," as Nirvana has been called, was no doctrine of "mere nothing." The thought of nothing definite, nothing formulated or fixed by the limitations of present experience, is far from being a doctrine of annihilation or hopelessness. When Paul says: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things which God hath in store for those that love him," we hear the utterance of an agnostic indefiniteness unsurpassed in the Buddhistic Nirvana. And when we recall the thought of life here, with all its conflicts, pains, burdens, sorrows, which was borne in so deeply upon the Indian mind, we can readily understand that a state where these should cease, might be looked forward to as a condition of bliss. It was a natural inference also, that these would cease, only as the flames of passion and appetite went out; as desire, as even sensation and consciousness subsided. For consciousness is a dual condition, keeping up the eternal contrast and friction of inner with outer, of self with not-self. If only thought could be stilled, there would be calm indeed. The uneasy flickering flame of life would be really out. There would be rest, the victory over death, also; and the veritable "peace that passeth all understanding." Even modern philosophy speculates about mental states deeper than consciousness. Instead of nothing or annihilation, then, we have as Max Mueller, Oldenberg, Davids, and Colebrooke say, reached the changeless and the eternal. It was in this "void," as it were, that later eschatologies sought to erect their golden cities and temples and thrones; to create their paradises and pleasures; to people them with hierarchies of angels and with singing saints. This is the reaction that always awaits agnosticism in any of its forms,—the imagination revels at the sight of vacancy. But is the Christian's concrete conception of the state after death more pleasing or rational than the oriental Nirvana? Take into account, or comment on the conception, of this sentence from the Buddhist scriptures. "The disciple who has put off lust and desire, rich in wisdom, *has on earth* attained deliverance from death, the rest, the Nirvana, the eternal state." Surely, here is no-nothingness for nothingness' sake, and no thought of annihilation.

V. "It will seem strange to many that a religion which ignores the existence of God, and denies the existence of the soul, should be the very religion which has found most acceptance among men." (T. W. Rhys Davids.) In two hundred years—true child as it was of Brahmanism—it became the state religion of India, the land of its birth,—quite enough to modify our judgment of the immobility of the oriental peoples. Then it turned from the country of its nativity, spreading north and east and south to Thibet, to China, to Ceylon and to Japan. To-day, twenty-four centuries after its appearance, its adherents number, some say 500,000,000, more than any other faith can count, and more than one-third of the human race. In Japan alone may be found at least 140,000 temples. Remusat has called it "the Christianity of the East."

Truly, when brought into comparison with Christianity, there are some wonderful resemblances, both in its precepts and in its history. But there are no less striking contrasts. The same causes which led to the growth of the marvelous myths and miracles which surround the life of Jesus, decorated the story of Buddha Siddartha, the son of Suddhodana and Maya, miraculously born and divinely honored, who was perfect, sinless and omniscient. He who taught atheism was made a god of for his pains. (Miss Cobbe.) But the moral order of the universe became his god and guide. The faith of Gautama was a religion of renunciation—no faith has required more. It was a faith of ethics, a recall of men from the worship of the gods, from rites and ceremonies to the duties of earth, to the obligations of temperance and self-control, of gentleness and brotherhood. Nor did Buddha ask that his followers should exalt or worship him. It was for others that he lived, not for his own glory: "In the creed-formula of the four sacred truths, the word Buddha does not occur." (Oldenberg.) Any dogma concerning the Master is wanting, or left in the background. His history shows us indeed, "a man of sorrows and acquainted with grief." He saw that men everywhere had sorrow; were afflicted with pain and disease, were cut down in old age and death. He sympathized with all forms of struggle and suffering. He had no heaven to promise his followers; but he pointed them to the Nirvana of eternal rest; and he wrought out for them, as he lived himself, the vision he had of the most "excellent way." No longer in that attainable state should the soul be tossed from life to life upon the billows of being. In Nirvana all transmigrations and new births were

at an end. It was the goal of peace, of freedom from desire. Thus he made of duty and unselfishness a religion so persuasive, of Nirvana, a paradise so alluring, that his gentle policy captivated nations, and still holds these millions loyal to his name and thought.

Such has been the effect of a human ideal upon the hearts of men.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

History of the People of Israel. By Ernest Renan. Vol. III. Boston: Roberts Brothers. 1891. Price, $2.50.

This third volume of the History of Israel, covering the period between the fall of Samaria and the return from Babylon, displays the well-known characteristics of its author. It is racy and picturesque, rich in apposite modern instances and fascinating to read, but after a first eager perusal the student who slowly goes through the book again, will be almost startled to discover over what thin ice he has been so swiftly and pleasantly borne. The chronology of the period presents grave difficulties, and the number and extent of the Assyrian invasions during the reign of Hezekiah are still in doubt, but no one would guess it from the easy, one might almost say jaunty, confidence with which Renan writes. Yet it is probable that no other method would give so clear and vivid a picture of this most important epoch—the jellying stage of Hebrew religion.

The fall of Samaria in 722 had made centralization possible, and had given great prestige to the prophets of Iahveh who had predicted the event. Moreover "many of the lettered men of the North had taken refuge in Jerusalem, ... bringing with them texts of great literary beauty scarcely known in Judah." Hence there grew up in the court of the king a sort of "literary academy" which made the Age of Hezekiah the Elizabethan Age of Hebrew letters. At this time, according to Renan, the Iahvist and Elohist versions of the early history were pieced together, with omissions, alterations, and additions from sources already utilized in part by the Iahvist compiler, into a continuous narrative, and the historical books of Judges and Samuel took definite shape. To this period also are ascribed the books of Job, Ruth and Canticles, and a collection of Proverbs, although it is questionable whether Job and the Song of Solomon should not be placed at a much later date. The book found in the temple, in the reign of Josiah, is identified with the substance of Deuteronomy (iv. 45–xxviii. 68), although it is going too far, and in the wrong direction, to say that this law of Iahveh, "the result of fraud upon the one side and connivance upon the other," is due to Jeremiah who was at least "the moving spirit in the deception," if not the "pious forger" himself. Such epithets are anachronistic.

But Renan deals throughout very harshly with Jeremiah, counting him a narrow, intolerant inquisitor, a "furious declaimer who never sacrificed one grain of personal enmity to the good of his country," and the Thora, of which he was the inspiring genius, "the worst enemy of the universal religion which the prophets of the eighth century had in their dreams." Yet the exigencies of the situation are mainly responsible for the unpatriotic attitude into which Jeremiah was forced, and for the shrunken thought of God which his teachings inculcate. Realizing the might of Assyria and the utter hopelessness of armed resistance, the prophets counsel unqualified submission and discourage all foreign alliances. The only hope for the nation is in Iahveh who has chosen it for his, and who, therefore, is in honor bound to deliver it finally. Hence, the seemingly unpatriotic utterances of these prophets were based upon an exalted idea of national destiny, and this in turn upon a conception of God much poorer, because less broad and universal, than that of their predecessors. Yet, with this stiffening and hardening process which began with Isaiah and continued through Jeremiah and Ezekiel, there was also the freer, universal spirit which finds expression in Habakkuk, the Second Zechariah, the Second Isaiah, and the book of Jonah. The two tendencies finally culminated in the Pharisees and Jesus. Yet, after the palmy days of Hezekiah, the Hebrews busied themselves chiefly with sifting and arranging the national legends and codifying national usages. What Jeremiah was to Deuteronomy, that Ezekiel was to the Levitical Thora which took form under his influence and embodied his ideas of social and religious restoration. Thus "buried with a sort of frenzy in its own ideas," Israel left open no avenues for the interchange of ideas with its conquerors. So much has been made by some authors of the supposed influence of Babylonian ideas and traditions upon Hebrew thought that Renan's position is especially noteworthy: "The hypothesis that the Jews borrowed considerably from the East during the captivity, is founded upon a thoroughly erroneous conception of the Jews' state of mind;" "The idea of the Chaldean cosmogony, traces of which are found in the first page of Genesis, is derived from ancient sources."

The make-up of the book is so exceptionally good—large, clear type and fair pages—that one is inclined to find perhaps undue fault with minor blemishes. Yet there are altogether too many slips of the pen, or types, some of them serious, and the spelling is shockingly inconsistent. We have, to cull a few out of very many examples, Scheol and Sheol; Kedron, Cedron and Kidron; Carchemish, Karkemis and Carchemis; Assherbanipal; Assurbanipal, and Asshurbanipal; Necho and Nechoh; Iahveist and Iahvist, etc. Hebrew plurals appear in various forms; nabis, *nabis* and nebiim, *bamoth* and *bamoths*, and we read even of "one of the *Liska* or chambers of the temple." Such glaring faults, irritating to the student and confusing to the ordinary reader, are quite inexcusable in a work like this.

W. W. F.

The Mammon of Unrighteousness. By Hjalmar Hjorth Boyesen. New York: John W. Lowell & Co.

We have read other stories of Mr. Boyesen's that we thought superior to this in artistic workmanship; but there is a vigor and healthy interest in "The Mammon of Unrighteousness" that increases from chapter to chapter. It is a study of American life, so keen and discriminating that one might well think it came from some native writer, but the peculiar distinctiveness of the national type has never been very marked in the personality of the author of "Gunnar," and is not greatly manifest, even in those writings which deal wholly with scenes and characters of his native land. "The Mammon of Unrighteousness" is a story of two brothers who start out on their life careers, one to win success for himself at all costs, the other to be a true man. Each attains his object, but neither attains full happiness, though it is probable that Alexander Larkin, with his undiminished good nature and faith in the ideal still preserved, felt the stings and arrows of a fortune, that was as ironical as it was outrageous, less than the reader does. The happiness that comes from unfailing belief in goodness and its worth to man was his, in the midst of the petty and sordid circumstances that shaped his outward life. The story of Horace Larkin is a melancholy satire throughout; yet persistently worldly and self-seeking as he is from beginning to end, something in his frank, blunt admission of the fact wins the reader's liking, if not his sympathy; and the revenge destiny prepares, in his selection of a wife far more heartless and selfish than he is, while just, arouses pity. Mr. Boyesen has given us a truthful portrait of a certain phase of American life and character; he might, however, we think, have made it a little more bright and hopeful, and still kept within the limits of the real.

The Story of Reine; or My Uncle and My Cure. By Jean de la Brete: Translated from the French by Mrs. J. W. Davis. Boston: Roberts Brothers. Price, $1.00.

This is a little story written in the first person; the "first person" being a young girl of sixteen who "wears her heart upon her sleeve" with an innocence, ignorance and egotism that by many would be called "delicious." Brought up in the country with only an outrageous aunt and "my curé" for companions, utterly ignorant of the world or of other people, except as she has been taught ancient history and surreptitiously read Walter Scott's novels, pretty, petite and rich; the three go to the home of "my uncle" to live. There she meets experiences, and does not at all know what to do with them, suffering, rejoicing and behaving with the intensity of a French maiden of sixteen. Perhaps this would be called "natural," but it is a question whether it is not, in its way, just as unnatural as an overtraining in conventional ways; for Reine had no idea of the real relations of people in the world or even in a home. She is bright, attractive and original; and, so, the story is a pretty one, after all, and forms a pleasant entertainment for an evening when one does not care to think, and would like a bit of girl nature as it might be under these particular French circumstances.

Periodicals.

THE political and social survey, contained in the "Progress of the World" department of the *Review of Reviews* for November, is unusually comprehensive. It deals with pending American political issues, and gives portraits of Messrs. Mill, Platt, McKinley, Campbell, Pattison, Boies, Wheeler and Russell. In a discussion of university and library progress and of American educational philanthropy, are pictures of Senator Stanford and President Jordan, apropos of the opening of the new Leland Stanford University; of Mr. Henry W. Sage, in connection with the opening of the magnificent new Sage Library at Cornell University; of Mr. W. F. Poole, in the course of comments upon the progress of libraries and universities at Chicago; of Mr. Henry Greenwood, in a discussion of the progress of libraries in England, and Ex-President Hayes accompanying allusions to the recent meeting of the Prison Congress at Pittsburg. This number of the *Review* also contains excellent portraits of the following famous men who have died during the past month: The Right Honorable William Henry Smith, Mr. Parnell, General Boulanger and Herman Melville.

THE leading articles in the November *North American Review* are "Russian Barbarities and their Apologist," by the Chief Rabbi of the British Empire, Dr. Hermann Adler, and an Essay on Municipal Government, by Ex-mayor Hart, of Boston, and the mayors of Baltimore, Buffalo and St. Louis. Senator Voorhees makes a plea for Free Silver. Mme. Adam replies in the negative to the question, 'Are French Novels Faithful to Life?" Mrs. M. E. W. Sherwood discusses the old topic of domestic service, in a line of argument described in the title, "The Lack of Good Servants." Justin McCarthy writes understandingly of "Women in English Politics." Sergius Stepniak tells us "What Americans can do for Russia." Hon. Robert P. Porter, superintendent of the census, writes on "Public and Private Debts." Another article of first importance, is Part I of an essay on "Italy and the Pope," by ex-Prime Minister Crispi. The department of "Notes and News" is filled with somewhat lighter topics intelligently discussed.

We thought the G. P. Putnam's Sons had reached the high-water point in the art of artistic book making in this country, in their little "Knickerbocker Nuggets Series," and have said so, but they seem to have moved a step higher in the manufacture of their "Literary Gems" with their pretty leather covers elegant letter text, and altogether dainty manufacture and inclosure in the pretty box. Just the thing for the Christmas time, but what is much better the thing for any time to put into the pocket or have at hand. We have before us the third series of six books which includes "Lyrics from Browning," Irving's "Legend of Sleepy Hollow," Ruskin's "Pre-Raphaelitism," Coleridge's "Rime of the Ancient Mariner," "Speeches on America," by John Bright, and Montaigne's "Education of Children." Look at these things the next time you visit a bookstore.

THE November *Atlantic* gives us the concluding chapters of Mrs. Catherwood's powerful and moving story, "The Lady of Fort St. John." Isabel F. Hapgood, the translator of many of Tolstoy's works, writes on "Count Tolstoy at Home," with the spelling of the name here copied. Henry James appears in the first part of a story in two numbers, entitled: "The Chaperon." Prof. W. J. Stillman writes on "Journalism and Literature," Lafcadio Hearn gives us another of his interesting Japanese studies; S. E. Winholt has an instructive paper on "The Schools at Oxford." The poetry of the number is not up to the usual *Atlantic* standard.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

A Cloud of Witnesses. By B. F. Barrett. Philadelphia: The Swedenborg Publishing Association. Cloth, 12mo, pp. 318.

Huckleberries. By Rose Terry Cooke. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 343. Price, $1.25.

Three Tales. By Wm. Douglas O'Connor. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 320. Price, $1.25.

Betty Alden. By Jane G. Austin. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 384. Price, $1.25.

Snow Bound. By John G. Whittier. Boston: Houghton, Mifflin & Co. Cloth, 16mo. Price, $1.50

Mortal Antipathy. Pages from an Odd Volume of Life. By Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. Cloth. Price, $1.50.

Ethics for Young People. By C. C. Everett. Boston: Ginn & Co. 12mo. Boards, pp. 185.

The Anarchists. By John Henry Mackey. Boston: Benj. R. Tucker. Paper, 12mo, pp. 305. Price, 50 cts.

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Notes from the Field.

The Illinois Conference.—The Seventeenth Annual Meeting of the Illinois Conference of Unitarian and other Independent Societies which met at Monmouth, on Oct. 26-28, proved to be one of the most interesting and profitable sessions that conference has had for years. It was chiefly characterized by a deep earnestness in the practical questions of the church life and church extension, and an evident purpose to sink all minor questions in the larger interests of human need and the duties which our free and simple faith press upon us.

There were present delegates from Alton, 3; Buda, 1; Chicago, First Church, 3; Unity Church, 3; Third Church, 1; All Souls Church, 1; Champaign, 1, Geneseo, 3; Moline, 3; Ottawa, 1; Princeton, 1; Quincy, 8; Sheffield, 4; besides the members of the Monmouth Society.

The Conference opened on Monday evening with a sermon by Rev. W. W. Fenn, of the Church of the Messiah on "Oil Cans and Olive Trees." It was a strong plea for a church which shall draw its supplies not from the memories of the past, held in the Oil Cans of creeds outworn, but from the living Olive Trees of present realities. The speaker found in the study of Nature and Modern Biblical criticisms, the two inexhaustible sources of supplies which were to keep the light of the church burning with undimmed luster.

On Tuesday morning the conference met in business session, vice-president Lewis, of Moline, presiding. The secretary read a report covering the work of the conference during the year, and showing a very promising beginning of new missionary activities in the state. Since March last, meetings have been held semi-monthly at Princeton, with a prospect that before long an attempt will be made to establish a church upon the people's basis, and to erect an edifice at that place. The work at Warren and Nora was commended and Mrs. Sprague and Mr. Gauld who have preached there during the year, were warmly complimented. New movements were reported as established at Ottawa and Wenona under the preaching of the secretary, and at South Evanston, under the direction of the secretary of the W. U. C. It was also recommended that another attempt be made to establish a movement at Metropolis, and that as soon as practicable, Champaign and Mattoon be united under one pastorate. The treasurer's report showed that

Church subscriptions received	$400 00
Field collections amounting to	187 46
From the A. U. A	375 00
Balance from last year	41 32
Total	$1,003 78

The expense account summarized was as follows:

Salary of missionary	$669 09	
Field expenses	187 46	
Conference last year	19 83	
Incidentals	19 90	
Total		$896 28
To balance cash on hand		107 50
		$1,003 78

The five-minute reports from parishes and missions was an interesting part of the business session, and showed that the several churches and circles are in good working order generally, and that even when the work is not for sufficient reasons being vigorously prosecuted there is a determination to get to work during the coming year. Every church in the conference except those at Geneva and Mattoon are supplied with ministers.

After the business session the first topic for discussion was taken up, viz.: "The Sunday-school; Its Conduct and Influence." Mr. Jones treating of "The Teachers' Meeting"; Mrs. Parker, of "The Class," and Mr. Stevens of "Home Influence." Mr. Jones thought there should always be a teachers' meeting; that no good work could be done without good preparation; that it was necessary to lift the Sunday-school out of the methods of babyhood and place it upon a plane where growing boys and girls can respect it; that the teachers' meeting should deal not, primarily, with methods but with matter; three-fourths of the time should be educational, the other quarter would allow time for the discussion of methods. He favored not uniform lessons, but a uniform topic in the school. Mrs. Parker thought we were in a state of uncertainty just now as to what a liberal Sunday-school should be; that the old methods of teaching are no longer practicable, and the new methods are still tentative; that in order to present the lesson clearly and concisely the teacher must be full of his (or her) subject, and thoroughly acquainted with the individual scholars so as to adapt the lesson to the needs of each child; that the lesson should be presented in an attractive way. She favored comparison and contrast as the method of teaching, and cautioned teachers against being too exact and critical as to details; the essential points are the ones for emphasis. Mr. Stevens, who kindly spoke on the last topic without previous preparation, said that if reverence for high themes is to be expected of the child, then the child must feel that the parents also have such reverence. He thought parents should show an interest in the work of the Sunday-school and, at least, occasionally visit it; that without such an interest it is vain to expect the child to feel any obligation to the Sunday-school.

A most interesting discussion followed, participated in by Mr. Seward, of Buda, Mr. Blake and Mr. Jones. The last named speaker was particularly emphatic in his advocacy of subject matter, which deals with real problems of vital moment, and thought this essential to save the Bible from the indignity of a formal and spiritless routine, *crank work*.

The morning's session closed, in the absence of Mr. Covell who was to lead a devotional meeting, with a hymn and a prayer by Mr. Blake.

After partaking of a splendid dinner, served by the Monmouth ladies in the basement of the church, and a half hour of social chat, the conference met again to discuss "The Church Life—How to Quicken and Further It."

Mr. Lewis, of Moline, speaking upon "The Minister's Part," said that the ministers should first of all *minister;* that the theological schools should not only teach their students what to preach, but *how* to preach, so that they could occasionally look at their audiences; that the minister should know his people and have the skill to get them all to work; he should also lead the intellectual life of his church, and be in full touch with the Sunday-school. Without elaborating upon the point, the speaker concluded by saying that the minister should have a perfect wife.

Mr. Blake, speaking upon "The Layman's Part," said he recognized no differences between the duties of the layman and the minister; that both should work together to keep elevated in the hearts and lives of men the highest ideals of life and the nobility of a serious aim; that this should be attained by serious methods and without stooping to sensationalism, and if it so happen that this can not be done and the church live, then to let the church die. "Unity Clubs and Guilds" was the next branch of the topic, and was treated by Miss Emma Dupee, of Glencoe. Miss Dupee thought the object of Unity Clubs to be the vitalization of knowledge; not quantity but quality, the development of the beautiful and helpful in life, the important matter. The object of the Guild, she defined as the development of the devotional spirit and the drawing out of the energies of the church, particularly of the young members in the direction of religious and philanthropic work, and to build up a sympathy with the church work; this was to be accomplished by conversation, reading and practical endeavor, and methods must be such as are adapted to the people. Mr. Duncan thought it auspicious that Unitarians are beginning to ask "Why Anything for Missions?" that it was a sign that they were feeling that they had a mission; that it was necessary to an active and growing church life to contribute to missions; it prevented selfishness by putting the church in touch with the highest spiritual interests of developing humanity; that it was clearly our duty as prophets of the coming day; giving to missions was not alms-giving, but the broad charity which springs out of human sympathy with human needs; hence the giving should be not only liberal, but cheerful; without such giving we must expect to see society devitalized by its spiritual paupers. He closed with reference to our local interests.

After a short discussion and a hymn, Mr. Jones preached the sermon set for Wednesday afternoon, "Paul on Mars Hill," which was full of encouragement to the lonely prophets of the future faith.

Space forbids an attempt to epitomize the good speeches that were made at the platform meeting in the evening, upon the topic: "The Liberal Gospel of To-day." Mr. Milsted opened, treating of "Its Reasonableness" in a most happy and forcible manner, vindicating the rights of human reason, and substantiating the claims of the liberal gospel to reasonableness *par excellence*. Mr. Grumbine, of Geneseo, treated of "Its Truthfulness" in a carefully prepared paper; Mr. Hewitt, of Sheffield, spoke of "Its Simplicity," showing clearly how the great themes of religion are its simple things; Mr. Fenn, of Chicago, who kindly took, without preparation, the topic assigned to Mr. Gould of Hinsdale in that gentleman's absence, spoke of "Its Worth," in a way that was not only happy, but forcible, and made a complete summing up of the theme. A large audience was in attendance and all the speeches were received with marked attention throughout.

Prior to the platform meeting a short business session was held to accommodate those who were unable to stay for the Wednesedy sessions. The following officers for the ensuing year were nominated and elected: President, H. T. Thompson, of Chicago. Vice President, Mrs. C. Covell, of Buda; Secretary, Rev. L. J. Duncan, of Quincy; Treasurer, Lyman McCarl, of Quincy; Trustees for three years, Miss Emma Dupee, Miss Donna Pervier and Rev. J. Ll. Jones.

It was also moved and carried that the secretary's year begin with October 1st, and his salary fixed at $1,500, provided that the A. U. A. will, as heretofore, appropriate a dollar for every dollar raised by the conference for missionary purposes.

The following resolution was recommended by the business committee, and passed by the conference:

Resolved, That when this conference adjourns, it adjourns to meet on Tuesday, Wednesday and Thursday of the last week in October of 1892. And it is recommended hereby to the other state conferences that they each select some one week in the year which shall be recognized as the annual season for their sessions.

Mr. Seward, of Buda, proposed the following, which was passed by vote of the conference:

WHEREAS, We believe in the observance of Sunday as a day of rest, and that the best observance of Sunday as a day of rest, should be secured during the Columbian Exposition to be held in Chicago, and

WHEREAS, We believe the idea of six millions of people trying to dictate to sixty millions (not to mention the hundreds of thousands from foreign lands and of other faiths), by insisting said Exposition shall be closed on Sunday, is wrong, and that, if this is done, more harm will result through filling the dens of vice, the saloons, and other resorts of infamy with thousands who must of necessity remain in the city over Sunday, and

WHEREAS, We believe that places should be provided on the grounds where religious denominations of all nations can hold services, thus counteracting the many temptations of the city, and affording the ministers of this and other lands, opportunity to place before the pleasure-seeking thousands, lessons of religion amid all that is grandest and most impressive in commerce and art; therefore be it

Resolved, That it is the wish of this conference that the gates of the Columbian Exposition be opened to the public on Sundays at a reduced rate of admission; that the machinery be silent, but the buildings of art, etc., be opened for the benefit of all, thus giving the wage workers, as well as the general public, the benefits thereof; and that we earnestly request the commissioners to see that this is done.

The business committee also recommended to the conference a schedule based upon the contributions of last year, showing what, to them, seemed a just apportionment among the several churches and missions of the expense of supporting the secretary in the missionary work for the ensuing year. The sum necessary to be raised in the state, is $750, and the committee explained that while not in the nature of an assessment, it was hoped that the churches would meet the expectations indicated in the schedule, which the committee had tried to make perfectly equitable and just. This schedule, which will be sent to the several churches and missions, was considered in the business session of Wednesday morning and after a frank discussion was unanimously adopted.

(*Continued on page 88.*)

Chicago Window Displays.

What is the most interesting thing in Chicago?

This question put to various people would receive various answers, but the ladies, at least a vast majority of them, would at once unite in saying that one of the most interesting features of Chicago is the exhibition made by merchants in their front windows. The aggregate of these exhibitions in the business center of the city runs into miles. Every sort of goods is illustrated, from pins to pianos, from groceries to hardware. One does not have to go back very far to trace the history of these exhibits. They really date from after the great fire of 1871. Prior to that time plate glass windows were the exception. After that they became the rule, and window dressing, as an art, dates from the general introduction of large plate glass windows. The exhibits made now would be impossible with the old-time methods of construction.

It goes without saying, that the dry goods houses lead all other lines of business in these displays. Nowhere else are to be found the great variety and wealth of material from which to prepare them. These attract by far the most attention, and the great establishments vie with each other to see which shall excel in this regard. Window dressing received an extraordinary impulse with the introduction of electric lights. Gas never proved equal to the emergency of illuminating windows on dark days and during the early fall and winter evenings, but with electricity it is possible to almost rival the rays of the sun, and the ingenuity displayed in using this artificial light produces marvelous effects.

Not long since, Messrs. Marshall Field & Co. placed an order with their architects to reconstruct the main floor window fronts of their great retail establishment. The orders were to do this with reference to making the finest window display possible, and a number of original ideas were suggested by the firm and adopted in the work. The result was to give this house unexcelled, if not unequaled facilities for the purpose stated.

The development of window dressing has called into existence a new profession. Window dressers who have the art of combining colors and fabrics, in harmony with good taste, to produce the highest effect, are much sought after and command large salaries.

A corps of the best artists that could be brought together were placed in charge of Marshall Field & Co.'s windows, and with the untold wealth of materials from which they could draw, the windows were directly filled with exhibits that created something like a sensation in the shopping circles of Chicago. The beginning then made has been fully maintained, the exhibits being constantly changed as the seasons progress.

The early evening exhibits under electric light, of this house, are unique, and the effect little short of marvelous. As the passer-by stands in front of the windows no lights can be seen. In an ingenious manner they have been concealed from view, but the windows are flooded with a radiance almost like the noonday sun, lighting up the windows in a manner to perfectly display their beautiful contents. Both day and evening these windows are constant objects of admiration by the passing throng. We show a picture which is an attempt to portray a typical scene at the corner windows on State and Washington streets.

Marshall Field & Co.'s principal State street entrance is worthy of description, because it fairly introduces a new idea. Every lady who has shopped in Chicago will recall how often she has been subjected to the delay and discomfort of the crowd in passing in or out, through the old-fashioned doors. Messrs. Marshall Field & Co. have constructed a very wide entrance, subdivided into seven separate entrances, each having its own folding and self-closing doors. This makes it impossible to create a blockade, even when the throng is very great. In this, as in many other things, this house shows its constant study to promote the comfort of its patrons.

The conveniences are such that ladies come in from country or city homes, as the case may be, shop at their leisure, take lunch in the establishment when the noon hour comes, write letters or send telegrams or telephone messages; in fact, spend the entire day surrounded by every comfort without going out of the house. To say that these conveniences are highly appreciated by the ladies of Chicago and vicinity would be to put it mildly, but, that is another story, as Rudyard Kipling would say. We are reminded here of a statement a bright lady made, who, after six months abroad, in which she visited all the principal retail establishments in Europe, and who was equally familiar with similar establishments in the Eastern cities of this country, declared that Marshall Field & Co., undoubtedly had the finest retail dry goods house on either side of the Atlantic.

The Home.

Helps to High Living.

Sun.—Soon shall heaven be found to be, not a place only, but a state of mind.
Mon.—The only faith which saves us is that which enables us to save others.
Tues.—All love is of God and will endure.
Wed.—We must be inflexible as regards principle, accommodating as regards methods.
Thurs.—Wait without indolence, work without hurry.
Fri.—He who seeks truth for its own sake, never becomes a skeptic.
Sat.—Let me with all humility
Do more than I profess.
—*J. F. Clarke.*

An Autumn Song.

The song birds are flying,
And southward are hieing;
No more their glad carols we hear.
The gardens are lonely,—
Chrysanthemums only
Dare now let their beauty appear.

The insects are hiding,—
The farmer providing
The lambkins a shelter from cold.
And after October
The woods will look sober
Without all their crimson and gold.

The loud winds are calling,
The ripe nuts are falling,
The squirrel now gathers his store.
The bears, homeward creeping,
Will soon all be sleeping
So snugly, till winter is o'er.

Jack Frost will soon cover
The little brooks over;
The snow-clouds are up in the sky
All ready for snowing;
Dear Autumn is going,
We bid her a loving good-bye.
—*Emilie Poulsson, in "Dumb Animals."*

The Music He Liked.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston I've had my doubts about it. I had n't been there a day before Matilda she says to me, 'Now, father, we're goin' to have a musical, and I do hope you'll enjoy it!'

"'Of course I shall,' says I. 'You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up 'Coronation.'"

"'Well, this will be the best music you ever listened to,' says Matilda; and my mouth watered to hear it.

"The night of the concert you ought to ha' seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas silk and lace. Pretty soon we all got quieted down, and then a German with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady that sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'

"'My, no!' says I. 'I don't see what anybody's motive could be for workin' so hard to make a noise.'

"Then she smiled behind her fan, but I don't know what at, whether 'twas the music or me.

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I did n't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high, and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I did n't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again, I wanted to say: 'Now, you've got through it safe once, don't try it again!'

"Well, pretty soon Matilda came round to me and whispered, 'Father, how d'you like it?'

"'I don't care much for it,' says I. 'It's a little too much like frosted cake when you want plain bread.'

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'—

"What do you suppose happened then? Why, that woman that sung the trills and warbles stood up, and, without any piano playin' at all, sung 'Ye Banks and Braes' and 'John Anderson.' How she knew what I liked I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks.

"'Bless you, my dear!' says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me her eyes were wet, too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."—*Youth's Companion.*

A Horse that is a Gentleman.

Passengers on a car coming down Shawmut avenue yesterday morning were given, near Warrenton street, an illustration of what might be called "*horse sense.*"

A team from which barrels of merchandise were being unloaded was backed up to the curb, the horse and a small portion of the wagon extending directly across the car track.

The horse-car, of course, was obliged to come to a halt.

The young men who were unloading the merchandise were in no sense hurrying.

But their horse looked at the car and its load of impatient passengers, then craned his neck so as to view the unloading process. He evidently saw that there would be considerable further delay, and came to the conclusion that it was too much to inflict on the waiting passengers.

So, after a moment's deliberation, *without being spoken to or touched, he gradually and carefully wheeled round off from the track, so that the hub of the front wheel just escaped the lower side of the car as it passed.*

Those who witnessed the horse's action gave him many compliments.
—*Boston Times.*

A LITTLE girl who had mastered her catechism confessed herself disappointed "because" she said, "though I obey the fifth commandment and honor my papa and mamma, *yet my days are not a bit longer in the land, because I am put to bed at seven o'clock.*"

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The Sunday-School.

IV.—BUDDHISM.

LESSON X.

1. Give an account of Gautama's early teachings and his first disciples.
2. What of his later work, the extent of his influence, and number of his followers.
3. His relation to Vedism and Brahmanism. His treatment of the gods, of caste, of ritualism.
4. Buddhist Scriptures. Meaning of Tripitakas.—Dhammapada.
5. Its moral precepts. Give five commandments, and the eight qualifications of the "middle path" of salvation.

NOTES.

Doubtless Gautama thought to recall men to the older and simpler faith—like most reformers. Many of his disciples were Brahmans; and he was born, lived and died a true Hindu.

The father, Suddhodana, was much distressed to learn that his son had come back as a mendicant to his native village, and protested that he put his family to shame. Gautama replied that he belonged to the line of the prophets who in all ages lived upon alms. He exhorted his father to live the self-denying life. For (he said):

"Who follows virtue rests in bliss,
Both in this world and in the next."

The Order formed by Gautama has been said to be more influential than his doctrine. Those who joined pledged themselves to chastity, poverty and obedience. It resembled associations under the old faith, but admitted men of all ranks and women. There was no distinction on account of birth or caste.

Five kinds of meditation take the place of prayer. 1. On LOVE—a longing for the welfare and happiness of all beings. 2. On PITY—a sympathy with all beings in distress, "sorrow for the sorrows of others." 3. On JOY—a rejoicing in all the gladness and prosperity of others. 4. On IMPURITY—a loathing of all the vileness and diseases of the body. 5. On SERENITY—a contemplation of the contrasts and conflicts of the world, good and bad, riches and want, love and hate, life and death, with indifference to all changes and the aspiration after perfect peace.

The chief scriptures of Buddhism are the TRIPITAKAS, or three baskets. They are called: 1. **Sutra**, or sermons. 2. **Vinaya**, or ceremonial. 3. **Abhidharma**, or philosophy. In the Sutra occurs the **Dhammapada**, or path of righteousness; which is supposed to be a collection of the Master's sayings. Gautama himself wrote nothing.

Buddhism has been called "the Protestantism of the East." "Why not (says Dr. Clarke) the **Romanism** of the East?" For a Catholic missionary witnessing its later ritualistic development in China, exclaimed: "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the devil has not copied in this country."

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(*Continued from page 86.*)

The Business Committee, through its chairman moved a resolution of thanks for the generous hospitality and the large and interested attendance of the people of the Monmouth society and it was unanimously passed by a rising vote.

It was also voted to meet next year at Moline with Sheffield as the alternate.

The following resolution moved by Mr. Stevens and amended by the vote of the Conference upon the motion of Mr. Blake, was passed with only one dissenting vote:

WHEREAS, The liquor traffic and saloon influence have come to be regarded as inimical to the best interests of society and as dangerous to our civil and political safety and progress, therefore

Resolved: That this Conference places itself upon record in opposition to this gigantic evil, and that it heartily indorses efforts for its absolute destruction by educational, moral, social and religious means.

There being time to finish the programme before the noon hour it was decided so to do, and Mr. Stevens, of Alton, read his paper on the topic, "The Young People and Our Church." Mr. Stevens presented forcibly the problem of the indifference of liberals to the religious and denominational education of their children, tracing its effects in the Sunday-school, the church and the religious development of the child, and pleaded for greater efforts to bring about co-operation of the young people with the church activities. He favored organization as a means to accomplish the end; but said the organizations must be adapted to the young people composing them and hence work by different methods.

The paper was discussed by Messrs Bradley and Duncan, but the riddle was unsolved as usual. Following this the Conference closed with a most earnest and inspiring devotional meeting led by Mr. Hewitt, of Sheffield.

But though its programme was completed such was the spirit of the Conference that it could not stop, and after refreshing the inner man at the groaning tables in the basement the people reassembled in the church and there listened to what was probably the high-water mark of the entire meeting, an extempore sermon by Mr. Blake on the Origin and Development of the Thought of God, Worship, the Church and Duty.

The writer will not attempt an epitome of this discourse, but at its close we were all upon the heights. The meeting closed with a chant by the choir, a hymn by the congregation and benediction by the Secretary of the Conference. The only drawback to the entire session was the fact that so many of the delegates had to leave Tuesday night and Wednesday morning. It is hoped that this will be avoided next year and that our recommendation to the other state conferences will prevent the conflict of interests which we are experiencing this year.

Chicago, Ill.—Rev. Brooke Herford's return to Chicago for a brief visit to his old parishioners has been an occasion of interest to Chicago Unitarians. He lectured on Thursday evening in the First Church, his charge for seven years, on "Forty Years in the Ministry." It was a story of brave pioneer work among his own countrymen "on the moorlands of the Lancashire and Yorkshire border," and subsequently, in England and the United States, of that recognition which always comes of courage and ability. Mr. Herford declares himself in hearty accord with the spirit of liberality shown in all the churches to-day; but enjoined upon his hearers the duty of standing faithfully by the Unitarianism "which acknowledges one Supreme Being, reveres Christ, not as God, but as holy teacher, and teaches a certain hope for all in the hereafter." After the address, a reception in the church parlors brought around Mr. and Mrs. Herford a crowd of friends with cordial greetings and adieus. Mr. Herford left Chicago on the 5th, and expects to sail for England in January next. Meanwhile, he has planned a series of busy Sundays in and out of his Boston parish. Mr. Herford called at the Western Headquarters during his brief stay in Chicago.

Religious Council.—There will be held in Janesville on the 17th, 18th and 19th of November, a Religious Council, under the management of the Women's Western Unitarian Conference. Rev. Ida C. Hultin, President, will preside. The opening sermon on Tuesday evening will be given by Rev. J. Ll. Jones, of Chicago. Several speakers have promised to be present and to speak upon topics of general and present interest. Among these are Mrs. Savage, of Cooksville, Mrs. Buckstaff, of Oshkosh, and Mrs. Henrotin, of Chicago. Several other ministers and laymen are hoped for and expected. It is believed that the occasion may be made one of much good in arousing and quickening religious thought and effort. The friends in Wisconsin, both lay and clerical, are invited to come and participate in making the meeting valuable.

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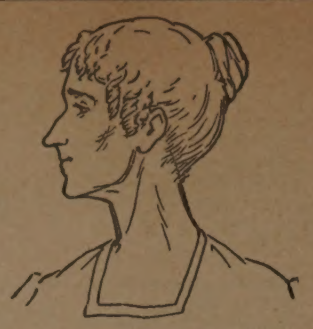

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The November number will be "The Rice Mills of Port Mystery," a politico-economic novel, by B. F. Henston. There is no love story in it, and there are some Congressional speeches, so it will not commend itself to those who are not interested in social economics, but to those so interested I venture to say that they will find it the freshest and most ingenious contribution of side-light on the ancient question of Protection versus Free Trade that has appeared in many a day. Published in paper only: mailing price 50 cents.

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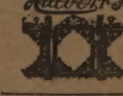

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